

the unanimous voice of the nation succeeded his uncle in the government of the Church of Armenia. The progress of the religious union of the two nations, which was unfortunately impeded by the Church of Armenia's being deprived of its head, was renewed by the communications of the emperor with the pontiff GREGORY, who, emulating the laudable example of his immediate predecessor, manifested equal zeal and inclination in the restoration of peace to the bosom of the Church of Christ. Before, however, the question of the long wished-for union was happily decided, Greece was deprived of her most illustrious, pious, and virtuous ruler, in the year of our Lord 1180, which melancholy catastrophe proved a death-blow to the nearly-finished structure of peace, and blasted in the bosoms of every Armenian and Greek the hopes of their future union!

II.—*Discovery of Buddhist Images with Deva-nágarí Inscriptions at Tagoung, the Ancient Capital of the Burmese Empire. By Colonel H. BURNEY, Resident at Ava.*

[Read before the Society, 6th April, 1836.]

I have the pleasure to forward to you a couple of images of GAUDAMA in *Terracotta*, which Captain HANNAY has just sent down to me from *Tagoung*. On both there is an inscription, apparently in the same old Deva-nágarí character, as in the inscription No. 2, of the Allahabad column, and probably consisting of the same words as those on the image of Buddha found in Tirhut, and in the other ancient inscriptions described in No. 39 of the *Journal of the Asiatic Society*\*

*Tagoung*, written *Takoung*, (or according to Sir W. JONES'S system, *Takaung*, but pronounced by the Burmese *Tagoung*;) you will find placed in our maps a little above the 23rd degree of north latitude, and on the eastern or left bank of the *Erawadi* river. Captain HANNAY, however, has ascertained its latitude by an observation of the sun to be 23° 30' N., and several Burmese itineraries in my possession make its distance from Ava 52 *taings*, or about 100 miles. The Burmese consider *Tagoung* to have been the original seat of their empire, and the site of an ancient city, which was founded before the time of GAUDAMA, by a colony that emigrated from Central India. Some faint remains of an old city are still to be seen on this spot, where among the ruins of some pagodas, Captain HANNAY found the images I now send you. No one here can decypher the character of the inscriptions, but on showing to some of the learned, the account

\* This is precisely the case:—even to the form of the letters—the dialect however seems to be *Magadhí* or *Páli*, *dhammá* and *pabhavá* for *dhármá* and *prabhavá*, &c. See the accompanying plate.—ED.

of the *Buddha* inscriptions given in the 39th No. of the Journal of the Asiatic Society, the words “*Ye dhamma, &c.*” were immediately recognised, and supposed to be those placed under these images of GAUDAMA also. The two figures seen standing on each side of GAUDAMA in one of these are not, as I had supposed, his two favorite disciples, MOUGGALAN and THÁREPOUTTARA, but figures of a preceding *Buddha* named DI’PENKARA, who first delivered the prophetic annunciation to GAUDAMA, whilst the latter was existing in the state of THOOMEDA hermit, declaring that after myriads of years, which he would take in perfecting himself in every virtue, he would attain the state of a *Buddha*. The learned Burmese confirm Dr. MILLS’s opinion, and Mr. HODGSON’s information, that there is no connexion between the last two lines and the first two produced by M. CSOMA DE KÖRÖS, in the 39th No. of the Journal of the Asiatic Society. The last two, they say, are intended to show the points of instruction delivered, not by GAUDAMA only, but by every preceding *Buddha*, and they translate the *Páli* thus :

“The not doing of every kind of evil, fulfilling of good, and purifying and cleansing the heart : these above mentioned are the precepts of *Buddhas*.”

With the first two lines beginning “*Ye dhamma,*” the Burmese books connect the following anecdote :

On the third year after GAUDAMA had attained the state of a *Buddha*, whilst he was residing at Welawoon monastery in the city of *Yazagyo*, (*Rajgiri*,) one of his disciples, named ASHEN ATHAZI MATT’HEE, went into that city to receive charitable donations, and was met by OOPA-DEITTHA, the son of the female Brahman THÁRE, and a disciple of THEIN-ZEN PARABAİK, some kind of heretics so called. OOPA-DEITTHA asked ASHEN ATHAZI MATT’HEE, who was his teacher, what were his opinions ; the latter replied, “My teacher is the most excellent Lord GAUDAMA, his doctrines are as boundless as the sky. I am but lately become a *Yahan*, and know a little of them only.” OOPA-DEITTHA begged that he would repeat a little of them only, when ATHAZI MATT’HEE recited the two lines beginning with the words *Ye dhamma* ; but the moment he finished the first line, OOPA-DEITTHA was converted. He then followed the other to GAUDAMA, who received him as a disciple, and changed his name into THÁREPOUTTARA, or the son of THÁRE the female Brahman, by which name he was ever after distinguished as one of the favorite disciples of GAUDAMA, and is always figured as seated on his right hand, whilst MOUGGALAN, the other favorite disciple, is seen on the left hand. Hence, these words have ever since been considered, as Mr. HODGSON states, as a *confessio fidei*

among *Buddhists*. Before giving the Burmese explanation of these two lines, I must premise, that according to their system of belief, there are four *Theetssa*, fundamental truths, or moral laws in the universe, a knowledge of which GAUDAMA attained intuitively at day-break of the morning on which he was perfected into a *Buddha* under the pipal-tree at *Gaya*, and therefore, one of his titles is *Thamma tham-bouddhattha*, said to mean, he who intuitively acquired a knowledge of the four *Theetssa*. These four *Theetssa* are called *Doukkha Theetssa*, *Thamoudaya Theetssa*, *Niraudha Theetssa*, and *Megga Theetssa*.

1. *Doukkha Theetssa* means the law of suffering and being, to which all sentient beings are certainly subject whilst revolving, according to the destiny of their good or evil conduct, in the three different states of existence, whether as a *Nat* or inferior celestial being, a man, or a brute.

2. *Thamoudaya Theetssa* is the law of evil desires and passions, by which all sentient beings are certainly affected.

3. *Niraudha Theetssa* is the termination of or emancipation from the operation of the two preceding laws. Not being subject to age, sickness, death, or misery, and being in a state of ease, quiescence and duration uninterrupted. This is *Neibban*.

4. *Megga Theetssa* is the cause or the way of reaching the last, and is explained by some to be the *Meggen Sheet ba*, or the eight good ways, which, as translated by Mr. JUDSON, are right opinion, right intention, right words, right actions, right way of supporting life, rightly directed intelligence, caution, and serenity. Others explain it to be the *Meg le dan*, four grand ways, or four grand orders of *Ariya*, each subdivided into two classes, and an *Ariya* is a man who has extinguished evil desires and passions, and attained proficiency in certain virtues and miraculous powers.

Now the Burmese say, that GAUDAMA'S doctrine shows, that the first of the above *Theetssas* is the effect, and the second the cause, and that the third only can emancipate us from the eternal thralldom and suffering of the two first, and that this third is to be obtained only by means of the fourth. The lines are thus literally translated :

“The law (of suffering and being) proceeds from a cause, which cause (the law of evil desires and passions) the *Tathagata* preaches, and *Niraudha*, the means of overcoming or terminating those (two laws). These are the opinions of *Maha Thamana*, or the great *Yahan*.

*Dhamma*, according to the Burmese, is not “human actions,” or “all sentient existences” only, but the law which governs or affects them, the fundamental law of the moral world.

All that the Burmese know of the emigration from Central India,



and of the founding and history of the old city of *Tagoung*, is given in the 3rd volume of the Chronicles of the Kings of Ava. Here is an abstract of the tale.

Long before the appearance of GAUDAMA, a King of *Kauthala*\* and *Pinjalarit*, desiring to be connected by marriage with the King of *Kauliya*, sent to demand a daughter, but receiving a refusal on the ground of his being of an inferior race, he declared war and destroyed the three cities of *Kauliya*, *Dewadaha*, and *Kappilawot*, which were governed by the *Tháki* race of kings†. These cities were afterwards restored, and the *Tháki* line re-established; but on the occasion of the above disaster, one of the *Tháki* race of kings, ABHI'RÁJA, the king of *Kappilawot*, retired with his troops and followers from Central India, and came and built *Tagoung*, which was then also styled *Thengat tharatha* and *Thengat tharago*. Here had stood a city in the times of the three preceding *Buddhas*. In the time of KEKKUTHAN it was called *Thanthaya púra*; in that of GOUNÁGOUN, *Ratha púra*, and in that of KATTHABA, *Thendwè*. On the death of king ABHI'RÁJA, his two sons, KAN YÁZA'GYEE and KAN YÁZA'NGAY, disputed the throne, but agreed by the advice of their respective officers to let the question be decided in this way, that each should construct a large building on the same night, and he, whose building should be found completed by the morning, should take the throne. The younger brother used planks and bamboos only, and covered the whole with cloth, to which by a coat of white-wash he gave the appearance of a finished building. At dawn of day, KAN YÁZA'GYEE, the elder brother, seeing the other's being completed, collected his troops and followers, and came down the *Brawadi*. He then ascended the *Khyendwen*, and established himself for six months at *Kule*‡ *Toungnyo*, calling it *Yázágyo*, and sent his son MOODOOTSEITTA to be king over the *Thoonaparan Pyoos*, *Kanyan*, and *Thet*, who then occupied the territory between *Pegu*, *Arracan*, and *Pagan*, and had applied to him for a prince. KAN YA'Z'AGYEE then built the city *Kyouk padoung* to the east of the *Guttshapanaadee*, and resided there for 24 years. From thence he went and took possession of the city of *Diniawadee*, or *Arracan*, which had originally been founded by a king MAYAYOO, and having constructed fortifications, a palace, &c. took up his residence there.

\* *Kauthala*, (Kosala) Dr. WILSON considers to be the same as the present territory of Oude. Some of the Burmese consider *Pinjalarit* to have been a kingdom in the Punjab.

† See No. 20 of the Journal of the Asiatic Society for an account of the origin of the *Shákya* race, which the Burmese call *Tháki* and *Thakya Thaki*.

‡ *Kule* is a territory to the southward of Manipur.

The younger brother, KAN YAZA NGAY, took possession of his father's throne at *Tagoung*, where the undermentioned 33 kings reigned in succession.

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|------------------------------------|---------------------------------------|
| 1. Abheerája.                      | 18. His son Thendwè Yázá.             |
| 2. His son Kan Yázá ngay.          | 19. His son Thíhala Yázá.             |
| 3. His son Zaboodeepa Yázá.        | 20. His younger brother Han-tha Yázá. |
| 4. His son Thengatha Yázá.         | 21. His son Wara Yázá.                |
| 5. His son Weippana Yázá.          | 22. His son Aloung Yázá.              |
| 6. His son Dewata Yázá.            | 23. His son Kaulaka Yázá.             |
| 7. His son Munika Yázá.            | 24. His son Thuriya Yázá.             |
| 8. His paternal uncle Nága Yázá.   | 25. His son Then-gyí Yázá.            |
| 9. His younger brother Einda Yázá. | 26. His son <i>Taing-gyít</i> Yázá.   |
| 10. His son Thamoodi Yázá.         | 27. His son Madu Yázá.                |
| 11. His son Dewa Yázá.             | 28. His son Menlha-gyí Yázá.          |
| 12. His son Maheinda Yázá.         | 29. His son Than thu thiha Yázá.      |
| 13. His son Wimala Yázá.           | 30. His son Danenga Yázá.             |
| 14. His son Thihanú Yázá.          | 31. His son Heinda Yázá.              |
| 15. His son Dengana Yázá.          | 32. His son Mauriya Yázá.             |
| 16. His son Kantha Yázá.           | 33. His son Bheinnaka Yázá*.          |
| 17. His son Kaleinga Yázá.         |                                       |

In the reign of the last-mentioned king, BHEINNAKA YÁZÁ, the Chinese and Tartars from the country of *Tsein*, in the empire of *Gandalareet*, attacked and destroyed *Tagoung*. That king, collecting as many of his people as he could, retired up the *Malí* river, where upon his death his followers were divided into three portions. One portion proceeded to the eastward and established the 19 *Shan* states, whence they are called king BHEINNAKA'S race. Another portion came down the *Erawadi*, and joined the *Thunaparanta* kingdom, which was inhabited by the *Kanyan* and *Thet* people, and was the seat of MU'DUTSEITTA and other kings of the *Thákí* race. A third portion remained near the *Malí* river, with the last king's principal wife named NÁGA ZEIN. About this period, GAUDAMA appeared in Central India, and a dispute occurred between king PATHANADI KAUTHALA of *Thawotthi*† and a king of *Kappilawot*, named MAHA NAMA. The former had applied for a daughter in marriage, and the latter, unwilling to deteriorate his race, sent, instead of one of the princesses of royal blood, a daughter named WATHABA KHETTIYA, whom he had by a slave girl. She was however received as a queen, and bore a son, who was named prince WIT'HAT'HOOPA. When this prince grew up, he paid a visit to *Kappilawot*, and on his departure, the spot which he had occupied was termed the place of a slave-girl's son, and washed with milk. Hearing this, the prince vowed revenge, and

\* The title of these kings is Rája, but the Burmese pronounce it Yázá.

† *Sravasti* in Oude, according to Dr. WILSON.

declared that as soon as he became king, he would wash the necks of the *Kappilawot* people with blood. Accordingly, on his accession to the throne, he set out three times with an army to attack the *Thakí* race of kings, but was stopped by GAUDAMA. On the fourth time, GAUDAMA, foreseeing the future destiny of those kings, would not interfere, and king WIT'HAT'HOOPA destroyed *Kappilawot*, *Dewadaha*, and *Kauliya*, three cities in the empire or country of *Thekka*, the seats of the *Thakí* race of kings.

On this occasion one of the *Thakí* race, named DAZA YÁZÁ, retiring from Central India, came first and established himself at *Mauroya*, which now goes by the name of *Mweyen*. Thence he proceeded and founded the city of *Thendwè*; and changing his residence once again, he came to *Malí*, and met with the before mentioned queen NÁGA ZEIN, the widow of king BHEINNAKA. Finding her to be of the same *Thakí* race as himself, he married her, and founded the city of Upper *Pagan*. He next rebuilt the ancient city of *Tagoung*, calling it *Pínjalarít*, and *Pínja Tagoung*, or the fifth *Tagoung*, and finally established himself there, assuming the title of THADO ZABOODIPA DAZA YÁZÁ, dividing his followers into classes, organizing an army, and granting titles and honors. The' undermentioned line of kings reigned in succession over this new *Tagoung*.

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|------------------------------|-----------------------|
| 1. Thado Zabudipa Daza Yázá. | 10. Thado ya Haula.   |
| 2. Thado Taing ya Yázá.      | 11. Thado Poung shí.  |
| 3. Thado Yat'ha ya.          | 12. Thado Kyouk shí.  |
| 4. Thado Tagwon ya.          | 13. Thado Tshen louk. |
| 5. Thado Lhan byan ya.       | 14. Thado Tshen dein. |
| 6. Thado Shwe —.             | 15. Thado taing gyít. |
| 7. Thado Galoun ya.          | 16. Thado Men gyí.    |
| 8. Thado Naga ya.            | 17. Thado Mahá Yázá.  |
| 9. Thado Naga Naing.         |                       |

None of these kings reigned long, the country having been much molested by evil spirits, monsters and serpents. The last mentioned king having no son by his principal queen KEINNARI-DEWI, made her brother KHEBADUTA the heir apparent or Crown Prince. At this time the people of *Diniawadi* came to the spot inhabited by the *Pyús*, and attacked and carried off king TAMBULA, who was of the *Thakí* race, and lineally descended from king MUDUTSEITTA, the son of KAN YAZAGYEE. His queen, NAN KHAN, retired with as many followers as she could to the lake of *Thakya*.

In the 40th year, after GAUDAMA'S death, whilst THADO MAHÁ YÁZÁ' the 17th king of *Tagoung* was reigning, an immense wild boar appeared, and committed great destruction in his country. The Crown Prince went forth against the animal, and pursued it for several days,



until he overtook and killed it near Prome; and then finding himself so far from home, he determined on remaining where he was as a hermit. Here he was joined by two of his nephews, named MAHA THAMBAWA and TSULA THAMBAWA, twins borne by his sister the queen of *Tagoung*, but being blind, the father had insisted upon their being put to death. The mother, after secreting them for some time, placed them at last on a raft, and set them afloat on the *Erawadi*. The Royal Chronicles give an interesting account of the voyage of the two Princes, who are cured of their blindness by a monster at *Tsagain*\*, and who at length reach the country near *Prome*, and are recognized and received by their uncle. The *Kanyan* and *Pyús* had quarrelled after the people of Arracan had carried off their king, but the former, being victorious, settled themselves near *Prome* under their queen NAN KHAN, whilst the *Kanyans* retired, and established themselves at *Sandoway* and on the borders of *Arracan*. Through the recommendation of the hermit Prince of *Tagoung*, the queen NAN KHAN married one of his nephews MAHA THAMBAWA, who became king of the *Pyús*, and established the Prome or *Thare Khettara* empire, 60 years after GAUDAMA's death, 484 B. C.

After the destruction of the Prome Empire, a king THAMAUDDARIT, nephew of the last king of Prome, founded *Pagán*; but the country being much molested by certain wild animals, a young man named TSAUDI' destroyed them, and the king gave him his daughter in marriage, and appointed him his successor. He declined the throne however in the first instance, and placed his old teacher YAT'THEGYÁUNG upon it; and on the death of the latter, the young man ascended the throne of *Pagán* in the *Pagán* era 89, A. D. 167, with the title of PYU' TSAUDI'. But this PYU' TSAUDI', or third king of *Pagán* also is said to have been of the *Tagoung* royal race, and a *Thákí* Prince. His father, THADO ADAITSA YÁZÁ, was lineally descended from the 17th king of *Tagoung*, THADO MAHA YA'ZA', but during his reign *Tagoung* having again been destroyed by evil spirits and monsters, as well as by the Chinese and Tartars, he had quitted the country, and settled with his family in a private capacity at *Malí*, supporting himself as a gardener. After receiving a suitable education, the son PYU' TSAUDI came down to *Pagán*, in order to seek his fortune, and then distinguished himself by killing the wild animals as before-mentioned.

No further mention of *Tagoung* can I find in the Royal Chronicles, until we come to the 6th vol., in which, after being told that a daughter of ATHENKHAYA, the founder of *Tsagain*, was married to THADO TSHEN-DEIN, of the *Tagoung* royal race, and had a son named YAHU'LA,

\* City directly opposite *Ava*.

who was seven years of age, when king THEEHAPADE *alias* MEN-BYOUK ascended the *Tsagain* throne, and to whom at the age of 16 that king had granted the city of *Tagoung* as a *jaghir*, together with the title of THADO MEN-BYA. We are informed, that in the Burmese year 725, A. D. 1363, when the Shan chief THO KHYEEN BWA came down from *Mogoung* and *Monhyeen* to attack *Tsagain*, his army was first stopped at *Tagoung* by THADO MEN-BYA, but that the Shans soon took that city, and completely destroyed it, its governor flying to *Tsagain* with a single elephant. This governor, THADO MEN-BYA, afterwards took possession of the *Tsagain* and *Penya* kingdoms, and in the Burmese year 726, A. D. 1364, founded the city of *Ava*, and the line of the kings of *Ava*.

*Tagoung*, after the Shans destroyed it, does not appear to have been restored, and it is now but a village with a few ruins. The district of *Tagoung* is the *jaghir* of the late Wungyee of *Rangoon's* daughter, who is one of the inferior queens, styled *Tagoung Men-thami*, princess of *Tagoung*. THADO was a title peculiar to the *Tagoung* royal race. It is remarkable, that some of the names in the two lists of the kings of *Tagoung* correspond. The Burmese chronicles give no details of the reign of any of these kings, excepting of the first in each list, and of the last in the second list. One old work, *Zabudipa kwon-gya*, takes notice only of the second list of sovereigns; and states that DAZA YAZA retired from Central India, and came to *Tagoung*, about 300 years before the appearance of GAUDAMA. As the last mentioned, or 17th king, MAHÁ YÁZÁ, is also stated to have ascended the throne 20 years after GAUDAMA's death: this would allow a duration of about 18 or 20 years to the reign of each of the king's preceding, corresponding with the average of king's reigns as fixed by Sir ISAAC NEWTON. The great point with the Burmese historians is to show that their sovereigns are lineally descended from the *Thakí* race of kings, and are "Children of the Sun\*;" and for this purpose, the genealogy of even ALOMPRA, the founder of the present dynasty, is ingeniously traced up to the kings of *Pagán*, *Prome*, and *Tagoung*. The countenances of the figures in the accompanying images are very different from those you see in all modern Burmese mages†.

\* One of the king of *Ava's* titles is *Ne dwet bhuyen*, Sun-descended Monarch.

† They are very nearly of the same character as those found at *Sárnáth*, and may have been made there or at *Gaya* for exportation, as is the custom to the present time.—ED.